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The American Missionary

Editorials
A Comprehensive View
The Work Before Us
Story of an African
A Kentucky School
Negro Disfranchisement

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The AMERICAN MISSIONARY plans to maintain a high standard as a missionary magazine for the year 1904.

It will be published by the American Missionary Association, monthly, in ten numbers, July and August being omitted.

The field represented in the mission work of this Association is increasingly urgent and important, and the necessity for larger support is apparent.

Brief and interesting items from mission fields, descriptive articles concerning different institutions, discussion of fundamental problems of national importance will appear in the magazine during the year.

Subscription rate fifty cents per year.

WANTS.

1. A steady INCREASE of income to keep pace with the imperative demand of work. This increase can be reached only by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our educational institutions, are needed to receive the constantly increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, educated and devoted, for these churches.

3. FUNDS FOR INDUSTRIAL DEPARTMENTS — to purchase implements for agricultural training; to erect shops and furnish tools and materials for instruction and use in the mechanical arts, for carpenters, blacksmiths, tinmen, harness and shoemakers; and to supply the girls' industrial rooms.

4. Our work in Porto Rico calls for two new school buildings.

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THE AMERICAN MISSIONARY.

VOL. LVIII. JANUARY, 1904. NO. 1.

WE divide indefinite duration—which is Eternity—into that which we know about and call it Time, and we subdivide this with equal measurements which we call years. One of these years full of experiences has passed, and we are looking forward now to whatever the new year may have for us.

All years have a common history. The days before us will be as heretofore, the months will wear on, the seasons come and go, and the common life will repeat itself; gleeful childhood, impatient youth, expectant manhood and decrepit age the same as ever. The bells will ring their peals of gladness and will toll their stories of sadness. Busy life will flow through the streets with its earnest cares and absorbing ambitions, and careless life will drift as ever in the currents. The year 1904 will be a common year. It is always so; life runs in a common history, God is always God and man is always man.

Nevertheless, in the year before us, with the common influences, temptations and choices, with so much that will not be new, the year 1904 will hold in its history things that will not be common to us. Each year holds youth indeed, but every year does not hold it in the same way for the same persons. Every year holds the struggles of life, but not the same struggles for the same people. The new year will be new in its personal answers to personal life.

At all events, the year to come, like that which is gone, is sure to be historic, for we are living in historic times. If to any, the times in which we live seem not great, this does not make them small. Not to perceive the greatness and not to share in it does not disprove the fact. The sun may shine though the blind man may not know it. To take the measure of great things we must have within ourselves the measure of greatness.

Those of us who are "workers together with God," acting with Him to secure His almightiness in our duties, are confident that the

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teaching and the preaching and the praying and the giving and the living will not fail to hasten the world's moving on and up to its inheritance of grace and truth. We who are committed "to preach deliverance to the captives, the recovery of sight to the blind, and to set at liberty them that are bruised," know well that every effort to this end in this new year will tell upon the final certainty when all things shall be new.

We know, also, that this certainty will be helped by our fidelity to the truth or will be hindered by the lack of it. There is a call for great consecration in such a work as Providence has given to the American Missionary Association. Never has been the work more urgent than now, and never has it been more successful. We are face to face with great questions; questions of history, questions which involve the destinies of millions of people and which are full of weal or woe for our country. Thousands upon thousands of people who have come out of slavery are looking to us with eager hope. What the new year will bring to these and other belated peoples only God and the year can tell.

It will not be "New" in the devotion and patience of our teachers and preachers. It will not be "New" in the perverted thought and the perverted living and the evils that must be overcome with good. It will not be "New" in the regenerating power of Christ making for human character and human rights and causing man to be more just, and the world thus to be better.

May we not hope that it will be a "New" year in a greatly increased sense of obligation in the homes and churches of our country toward the needy peoples, and in the promptings of Christian sympathy—money-sympathy, good at the Treasurer's desk—for those for whom we plead? Shall we not by larger gifts of Christian love, by greater sacrifices for Christian faith, and by a consecration that will illustrate and demonstrate more and more of the "same mind that was in Christ Jesus" make the year before us "New" in happiness for ourselves and for those who look to us for true life?

And what is going to be our truth for the new year? Is it not that the love which has never deserted us shall come closer to us, because it finds us readier to receive it; making us better, stronger, purer, nobler, more manly, more womanly, more fit for life; not because God loves us any more, but because we, with new openness, are more ready to receive Him into our lives?—*Phillips Brooks.*

A Happy New Year to the *Home Missionary*, with its handsome dress and valued contents for January. THE AMERICAN MISSIONARY acknowledges gratefully its obligations for the *Home Missionary's* fine illustrations of our work among the colored and white people. Its picture of the Negroes in the cotton field, entitled "Cotton is King," is a striking illustration of the American Missionary Association "field" as well, and its mountain cabin exterior and interior alike appeal quite as strongly for the work of the American Missionary Association among the whites. We are interested to know that others find the field of the American Missionary Association so picturesque that they love to draw upon it from time to time for Indian and Esquimaux illustrations as well as for the Negro and Mountain Whites. It is all right if it may not convey a wrong impression.

The Christian education which we are seeking to give will surely take care of the children in the cotton field so that they may raise and pick their own cotton, as it year by year is changing the habitudes and habitats of multitudes of white people. We sometimes hear that we have done nothing of account even among the Negroes; but this is from those who do not know what they are talking about—or, perchance, they do not care. Sometimes, also, we are told that we "have done nothing among the white people," for whom we are expending about forty thousand dollars a year and with whom we have been working with blessed results for more than twenty years. Many are the preachers and teachers who have gone out from our schools who are doing valiant service. Since some seem to be unaware of our large work for the whites as well as for the colored people, we are glad to call attention to the extent and success of it.

The compliments of the season to the *Southern Workman*, published by Hampton. It is full of interest, ably edited, and beautifully illustrated.

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—*Lincoln.*

We call especial attention to the excerpts from the epoch-making paper of Honorable Carl Schurz, published in full in the *McClure's Magazine* for January. We wish it were our privilege to reprint the entire paper, which is the more significant in that it does not come from a political partisan, but from an unprejudiced student not only of the past but also of the present condition and prospects of the Negro.

A COMPREHENSIVE VIEW.

SECRETARY JAMES W. COOPER.

Through the favor of the Executive Committee I have had unusual opportunity during the past six months of studying the work of our Association on its most important field. I have visited schools and churches, black and white, in the ten Southern States from Virginia to Texas; have attended conventions, conferences and associations, and have conversed with a large number of our preachers, teachers, graduates, students and friends.

I have been South a good many times before, and thought I knew something of the work we were doing. But one cannot begin to understand the range and importance of our enterprise, nor appreciate its significance, until he becomes personally acquainted with the men and women who are giving their lives to it, sees them at their task, enters sympathetically into their solicitudes and hopes, and discusses with them the problems with which they are confronted, mingles with the people who have received or are still receiving the benefits of our service, and then tries to sum up the results already accomplished, both in the way of character-building and social renovation. After such a study of the field as that, one hardly knows for which to be the more grateful, the wisely planned and well done work of the past, or the limitless opportunity for future work which the past has opened up to us and which now stands awaiting us.

I wish I might here discuss the race question, as it presents itself to one who has recently studied it in every state south of Mason and Dixon's line. I shall content myself with describing, in the briefest possible manner and as truthfully as I can, what this Association is doing toward the solution of that and other questions and the advancement of Christ's kingdom, by its schools and churches for both races, in our Southern States.

I should like, however, at the outset to strike a good, clear note of hopefulness. I have not been one whit discouraged by what I have seen. That the social conditions of the South are peculiarly depressing, we very well know. On the one side there are ignorance, poverty, degradation. On the other, injustice, prejudice, oppression. New and distressing features in the situation are continually being disclosed, which are incident to the civil, social and religious changes taking place among the people. But in the larger view, the outlook is by no means discouraging. On the contrary, there has never been a time in the history of this Association when the prospects were brighter, or when there were more solid ground for faith and hope

and courage in our endeavor. The work we have in hand is not a work for any time, it is pre-eminently a work for the present time. The opportunity is now!

The South is two generations behind the times. Burdened and hampered by her "peculiar institution" and its inevitable entailments, she has failed to keep up with the rest of the world. Her ideas and sentiments are those of a past age. The South is essentially provincial. Her inherited conservatism and prejudice are maintained in the darkness of her isolation. "These old Commonwealths," says Walter H. Page, "were arrested in their development." And he goes back eighty years to find similar conditions in the civilization of the rural parts of our northern states. This does not apply to the mountain communities only, but to the South as a whole. Elsewhere civilization has advanced by leaps and bounds. The South has moved at a snail's pace. But now we see her quickening her step. In the matter of education her leaders are swinging into line with long and rapid strides. There is an educational revival in several southern states, almost without parallel in the history of the country. It is comparable only with that in the North sixty years ago under Horace Mann and Henry Barnard. The political situation is changing. The South is indeed a "solid South." But other great national questions than the hitherto dominant race question, are beginning to be seriously discussed. We have good authority for believing that no small part of the present recrudescence of race prejudice, with its outbreaks into violence and murder, is due to the efforts of politicians, who see no other way of keeping the South "solid" than to arouse the passions and prejudices of the ignorant white voter against his colored neighbor. This is especially so where the Negro is "getting on," and by his intelligence and industry and the accumulation of property is moving the jealousy of the ignorant white man. The better part of the South understands this, and contends openly against it. This better part may suffer temporary defeat—as it recently has in Mississippi—but it will continue to assert itself. It will, indeed, be many long years before just and equal civil rights are accorded to the Southern Negro. But the enemies of his enlightenment and progress toward citizenship are to be found mostly among the lower, ignorant classes of white citizens and those who seek political preferment by their votes.

There is no end of opportunity for the development of our work among these ignorant whites of the South, both in the mountains where we have done so much and in the lowlands where we have done so little. President Dabney, of the University of Tennessee, is

authority for the statement that "among the whites of the South we have as large a proportion of illiterate men over twenty-one years of age now as we had fifty years ago." "We must educate the white men," he contends; "make him a wiser and better citizen; and so put him in a position to help his black brother." And so we must. This Association acknowledges the obligation, and meets it. For more than twenty years we have had our Christian schools in the mountain district; sources of light and hope to hundreds of young men and women who had no other chance in life. Piedmont College, in northern Georgia, draws its students both from the mountains and the lowlands, and is destined, we believe, to have a large influence in shaping the character of the youth of that whole region. I have three times visited our latest acquisition, Atlanta Theological Seminary, a training school for pastors of our southern home missionary churches, and the only theological school of any denomination among the white people of five southern states. The American Missionary Association finds no barrier to this work in the fact that it ministers also to the colored people of the South. I believe, rather, that in this common service for all, both black and white, certain great advantages will accrue to those who render the service and to those who receive its benefits.

We have churches, also, among the southern mountains—Congregational churches—which, though poor and small, are meeting a growing demand in all that region for intelligent, ethical and unsectarian Christianity. They stand for the New Testament idea of religion; their appeal is for Christian character and good works, and they are so broadly evangelical, in a region where bigoted sectarianism is rampant beyond our conception, that they have an influence for good far beyond their own membership and in many places are a new and hopeful rallying center for Christian unity. I am thoroughly convinced of the usefulness of our mountain churches. They were wisely planted and should be generously sustained.

But the chief mission of our Association in the South has been, still is, and must long continue to be, among the colored people. It was with them that we began, and no other enterprise of any sort, among any class, should be allowed to interfere with the generous maintenance and the much-needed enlargement of our work among this long-suffering race. Other work is important and ought to be undertaken, but the support of no other work should trespass upon this. After all that can be said of the crying need of the poor whites of the South (and very much may be said), there is no class of persons down there so abjectly poor and ignorant and degraded, none that

is so dependent and has so few friends, as the great body of black people.

The method of our educational work among the Negroes is fast approaching the ideal. Outside the Daniel Hand foundation we have fewer common schools and more graded and industrial schools than ever before. We are developing character and training leaders. There is already what may be called a "cultivated class" emerging from the dark mass of the Negro race—a class of intelligent, moral, reliable, Christian persons, with refined homes and good breeding, respected by their white neighbors and growingly influential with their own people. So careful a student of the social conditions of the Negro as Prof. DuBois estimates this class—"the talented tenth," he calls them—at a round million. We have ourselves had the making of many of them, and our churches and schools are reaping the fruit of our own labor—not only in their furnishing us with so many of our pastors and teachers, but also by their sending to our schools our most promising pupils. There are few more significant facts in the evolution of the race than that last year, at Talladega College, twenty-four sons and daughters of early graduates from the same school were enrolled as scholars.

The general policy of our educational work is unquestionably the correct one. The emphasis is being laid, where it ought to be, on the training of teachers. There are many other things to be done. Our methods of instruction should never be narrowly and technically normal training. Character building is of the first importance. To make Christians is our chief endeavor. But for the present, and for a long time to come, the majority of all our graduates will teach. This is simply inevitable, and, under the circumstances, desirable. The South is in desperate need of good teachers for its common schools. We can do no more useful work for the Negro for years to come than to send forth an ever-increasing number of intelligent, capable, Christian young people, fitted to teach the children of their own race.

Meanwhile our schools are not forgetting to improve the home-life of the people. Many of them are in the closest connection with our Congregational churches, where church and school become reciprocally helpful. Our pupils must learn to be efficient and capable. Industrial or manual training is already found in most of our schools, and should be introduced into every one of them—would be if the means were placed at our disposal. Our school principals and college presidents are everywhere calling for an increase in the facilities for industrial instruction, and their appeal should meet with an immediate, generous response. It is not to be forgotten that the first institution

in the South to introduce industrial training as a regular part of its educational work was our college at Talladega. This was in 1867, Hampton following in 1868. The good work there begun has been carried steadily forward and multiplied. But industrial training, in many of its departments, is peculiarly expensive. It costs something, both for equipment and teachers, and we have not been able to do nearly as much in this direction as we ought to do.

Then there are our higher institutions, our so-called colleges and universities. We have five of these now among the colored people—one in each of the States of Tennessee, Alabama, Mississippi, Louisiana and Texas. Three of these only have college classes. Four of them teach theology. All of them teach the classics. Two of them have large farms connected with the institutions, furnishing a good plant for agricultural labor instruction. Four of them have fairly-well equipped mechanical departments. Two of them have special domestic science buildings, with a model home for girls. All have valuable properties, and one has a respectable beginning on endowment. The five institutions are not at all alike. Each one has developed according to its original impulse and its peculiar environment, and they are all the more interesting on that account. They are the best and most conspicuous product of our educational enterprise thus far and there is no more important problem before this Association than that which concerns their future development.

It is too late for us to discuss the relative merits of the higher education and industrial training. The experiments of more than thirty years give a clear testimony for *both* forms of education as being necessary to the development of a backward race. It is simply a matter of mutual adjustment and proportion. Indeed, the leading champions on opposite sides of the question are coming pretty nearly to an agreement with one another. Booker T. Washington declares: "I would set no limit to the attainment of the Negro in arts, in letters, or in statesmanship. I would encourage the Negro to secure all the mental strength, all the mental culture, whether gleaned from science, mathematics, history, language or literature, that his circumstances allow." Prof. DuBois insists: "I am an earnest advocate of manual training and trade-teaching for black boys and for white boys; I believe that, next to the founding of Negro colleges, the most valuable addition to Negro education since the war has been industrial training." The difference between these two eminent Negro educators is that one would begin with the college, and work down, and the other would begin with the industrial school and work up. An important principle is, doubtless, involved in this difference. But for practical

purposes the contention is over and the question is settled. Shall we have the college or shall we have the industrial school? The answer is, both, and often, both together; though Prof. DuBois says (and it is his latest utterance on the subject) that "there should be ten industrial schools to one college for the Negro people." Our system of schools would therefore be incomplete without the College. These higher institutions are absolutely essential to the integrity of our work. They complete it. We are training leaders and teachers. President Eliot, of Harvard, has spoken conclusively in the matter, when he said, "If any expect that the Negro teachers of the South can be adequately educated in primary schools or grammar schools or industrial schools, pure and simple, I can only say that that is more than we can do at the North with the white race. * * * The Negro race needs absolutely these higher facilities of education."

The problem of our church work among the colored people is a more difficult one. I am frank to say that my first impressions of our churches were somewhat disappointing. The fact is, that the colored people of the South are fast losing their old-time religious fervor; they still like to gather in crowds, but many of their great popular churches are little more than lively social clubs in the ice-cream and picnic stage of existence. Our Congregational pastors are quiet and thoughtful men, and both churches and pastors are having a hard time of it. This state of things may not be absolutely confined to black folk in the southern section of our country, but it is certainly accentuated there, by the peculiar social status of the race—and we must have grace and patience.

The test of all our work, however, lies just here, at the point of contact with actual life. Our school work is more or less sheltered in and separated from the outside world by the conditions of school life. Our churches stand out in the open, and catch every gale that blows. The trial is often a hard one, for pastors and laymen alike. There is much to overcome. But they often do overcome, and our little colored churches stand for an ethical religion, for intelligence and refinement of life, with a sense of social responsibility and an evangelistic power in the community, which it is encouraging to see. A few of them have grown to be strong churches—others will always be weak, located as they are in the sparsely-settled rural districts, where one pastor ministers to two, three, four, and even five congregations. But weak or strong, our churches are the legitimate fruit of long endeavor, the natural and necessary consummation of all our work. In many respects they are the most interesting part of that work, and they make a strong appeal to us for our sympathy, our encouragement and our liberal support.

I have said that I found nothing to discourage in my visits South. But when one looks over this field, so vast and multifarious—where the opportunities on every side are so many and the need so great—and when one sees everywhere the expensive and depressing economy which is being enforced, and the sad limitations which are placed on the legitimate development of our work, simply through the lack of a few thousand dollars additional contributions from the patriotic and Christian people of the North—then the temptation to discouragement comes. I have visited few churches and absolutely no school where there is not an immediate and pressing want, which can be supplied only by increased expenditure. The efficiency of our work demands this. In some cases the need is desperate.

What shall be done?

That is a question which cannot be answered on the field. It must be brought home!

WHAT IS THE WORK BEFORE US?

SECRETARY JOSEPH E. ROY, D.D.

Looking into the future work of the Association there is no call for inventing a new machinery. The forming of a true Christian character by the process of Christian education—the training of the heart, the head and the hand—the building up of a genuine Christian citizenship, will be the only solution of the Negro question. In the South it was thought at first that the dying-out process would settle it, but the doubling of the Negro population since the war has dissipated that theory. The shotgun theory, that slaughtered twenty-five thousand American citizens, with black skins and blood-bought rights, did not solve the problem any more than the scheme that made forty thousand orphans in Armenia and fifty thousand in Cuba, rectified conditions in those distracted lands. The tissue ballot, the manipulation of the ballot box itself did not do it. No colonization plan could be made effectually to solve it. No more can the nullification of the U. S. Constitution or of the laws of Congress in order to rob the black people of their suffrage bring about satisfactory results. But our look forward sees the dawning of the day that will justify in us at the present time a rational optimism. Education, education, is coming on to be the cry. That measure looks in the right direction and is to be encouraged, but it does not go far enough. The result is to be gained by an enlightening of moral sentiment, an outcome of righteousness which Christian training induces. The American Missionary Association cannot be taken off its feet by the new cry for education, either secular or industrial, when taken alone. The institution

at Talladega, in 1877, was the first to start the industrial scheme. The society which has sixty schools with industrial departments cannot be shaken from its convictions of need in this matter; but it will adhere with equal tenacity to the sentiment and the practice that imply the ultimate of character based upon moral and religious principle. This has been the teaching of experience. There is no need of grinding over that grist. This fact brings a fine relief as to the prospect of the future.

The renaissance of conscience in regard to the rights of the colored people is a cheering element in the future prospect. It was a startling indication of the lowering of moral tone on this subject when public men, literary and official, as well as politicians, North and South, began to give up that Negro suffrage was a failure and that this matter should be left to the South for settlement. Negro suffrage has not proven a failure, for it has never been tried. It has never been allowed to come to a testing. Every measure of violence and of manœuvre up to nullification of constitutional provision and of federal law has been resorted to. The fact of this lowering of the tone of moral sentiment was indicated when the old Plymouth pulpit, as in the day of its original master, opened up on this "Decline of great convictions." Dr. Hillis' sermon was a shot across the bow of a rising public sentiment that was threatening to make a breach in our national defence. The moral tone in this respect is improving; the subject is up for consideration, and that is a great gain. Some prominent dailies are ransacking the South to gain facts and views on both sides; the people are discussing the question, it will not down. It is only another phase of the great issue of emancipation, which once taken up into the head and the heart of the nation had to be carried along until righteousness prevailed. That is a hopeful prospect before us. Anything would be better than that deathly coma which was coming over the body politic.

It will be a stimulus to the future prospect that the colored people themselves are coming on to be a vital factor in the solving of the Negro problem. That their two leaders, Washington and Du Bois, themselves the shining object-lessons as to the capabilities of their race, should take opposite sides in the great discussion, shows that the case is to be wrought out in all its aspects. That the people have come from nothing to be taxed upon a southern assessment of five hundred millions; that they have reduced their illiteracy, notwithstanding their marvelous increase without emigration, down to fifty per cent.; that out of their very raw material they have already developed their learned doctors, lawyers and preachers; their authors,

artists and poets; that they have struck for and have won some of the high honors of scholarship in our best universities—all this shows that they are coming on in the near future to be reckoned upon as among our national forces for good or for ill—for good, mightily, if they shall be but trained and treated justly and sympathetically.

If allowed to be as the citizens our nation have decreed, they will acquit themselves as such in the patriotic use of the ballot and in the patriotic defence of the republic, as proven by their prowess in the Revolutionary war, in the conflict of 1812, in the Civil war, in the Indian border service and in the Spanish war. Indeed, in the last-named war our colored troops, at the assault at San Juan, measured up fully to the American standard, namely, the power of *initiation.* This was what the European inspectors of that war set down as the peculiar excellence of American over European soldiers. "You saved us," said the commander of the Rough Riders to the 9th and 10th U. S. colored soldiers. Their own officers all cut down, it was by this power of initiation that the brave black Americans won that encomium from one who is now the commander-in-chief of the army and navy of the United States. Can we afford by an intended act of injustice to alienate a people who represent such a power?

From our vista of prospect we must not leave out the future relation of our Afro-Americans to the welfare of Africa. A paper written by Dr. Strieby was read before the World's Missionary Conference at London in 1888. "The Training of American Freedmen as Factors in African Evangelization." In that paper he declared: "America owes it as a debt to them and to Africa that they be furnished with the means for this training. The guilt of man-stealing and of slavery can have no better atonement than in sending back to Africa the sons of those who had been stolen from that benighted land, who shall take with them the light and blessings of civilization and Christianity." Nothing could be more fitting than that this American Missionary Association should be engaged in this training of Africans in America for Africa. But "How shall they preach except they be sent?" And who shall send them? Four of our trained workers are now in the mission of the Southern Presbyterian Church in the Congo country, one thousand miles due east of the mouth of the Congo river, and their missionary service is excellent. Said Dr. R. S. Storrs, so long the President of the American Board, in these memorable words of fellowship: "I affirm absolutely that if there ever was a work of God on earth, it is the work of the American Missionary Association. If there was ever a great opportunity before the Christian church, here it is; not to reach these people merely

for their own immediate welfare, not to save our own national life merely, but to Christianize that immense continent which lies opposite to us on the map, which we have wronged so long with the slave trade and with rum, and to which now we can, if we will, send multitudes of messengers to testify of the glory of the grace of God."

REV. ORISHATAKEH FADUMA,

PASTOR AT TROY, N. C., AND PRINCIPAL OF PEABODY ACADEMY.

His parents were natives of Yombaland, in West Central Africa. His father was one of those who fought bravely for their homes during the slave raids of the Foulahs. After Oceanic slave-trade was prohibited by civilized nations, Great Britain sent out cruisers to West African waters to capture all ships that continued to engage in the trade. The parents of Faduma, who were captured during the Foulanese raids and were being taken over to the New World to be sold, were rescued by a British man-of-war within a few days after the slaves left the coast. A large number of the rescued were taken to Sierra Leone, which was founded in 1787 by British philanthropists as an asylum for the recaptives. Some of this number were taken to British Guiana, a British colony in South America. Among the number were the parents of Faduma. In this new colony they became Christians and were married. Here Faduma was born in 1860, and here were laid the foundations of Christian growth in his heart by his painstaking parents, who in all matters of religion were strict Puritans. His parents were good farmers in Yombaland and continued in that calling in South America. Determined to return to the land of their fathers, they sold their possessions, paid their way to Africa and landed in Sierra Leone, where they met some of their kinsmen, who advised them not to return to the interior, inasmuch as the slave-trade was still in progress. Their children—two boys and one girl—of whom Faduma, the youngest, was now aged nine years, were taken with them to Africa.

The Yomba people are known all over West Africa for their progressiveness. They constitute the most influential natives in the church, and are unsurpassed as traders. They are born farmers.

They had learned the art of dyeing, tanning, manufacture of cloth, pottery and forging. The Yomba people refute the theory that slavery was necessary in order to teach the African to be industrious. "As builders," says the Encyclopedia Britannica, "they know no rivals in Negro-land. The houses of the chiefs, often containing as many as fifty rooms, are constructed with rare skill, and tastefully decorated with carvings representing symbolic devices, fabulous animals, and even scenes of war and the chase." Of all the West African tribes, none is more addicted to trade, none more practical, none with a primitive civilization more akin to that of early Judaism, than the Yombans. Deterioration in native morals sets in when there is contact with a foreign civilization—for in many parts of Africa civilization precedes Christianity and corrupts it. Blessed is the tribe that accepts Christianity before it is foreignized and civilized. Paganism is preferable for the native to a foreign civilization without Christianity. The Yomban is quicker than his foreign teacher to detect the difference between a civilized Christianity and a Christianized civilization.

The language of the people is soft and musical, like most of the African languages in the Nigritic stock, but unlike those of the Bantu stock, which are harsh. The former bears the same comparison to the latter which Italian bears to German. Words of one syllable are found prevalent in the language, and often one word has different meanings distinguished only by a rising or falling accent.

Tne population of Yombaland is between two and three millions and covers an area of 40,000 square miles. One of its chief cities is Abeokuta, with a population of 200,000. Abeokuta, which means 'under rocks," contains mountain fastnesses, and is a confederate state, made up of several tribes, who resorted thither for mutual protection and defense against their common enemy the Foulahs, but who maintain their tribal customs separate. The city is the Gibraltar of Yombaland.

Faduma's primary education began in South America, was continued in the Sierra Leone High School under the principalship of a Yomban. He had his education by doing drudgery work under his principal till he became a junior teacher in the same school. By continuous application he became proficient not only in English but acquainted with several foreign languages. In further studies in England he completed college studies in Queen's College, Taunton, matriculated in London University, and was the first West African to pass successfully the examinations of the university for the Intermediate degree in Arts. When his eyesight was failing from overwork, the college physician told him that he must return to Africa or be blind. Faduma

told him he preferred to be an intelligent blind man. A few months later, without the advice of the college physician, he consulted a Lon- eye specialist and recovered his sight. After three and one-half years of study in England he returned to the Sierra Leone High School as senior master and taught for about five years. Desirous, however, of knowing the inner life of his people in America he resigned his posi- tion a year after, thus terminating his teaching career, which was about ten years in the high school.

He was attracted to Yale by the personal magnetism of Professor Harper, now President of Chicago University, whom he met in a summer school in Philadelphia. In Yale he had the advantage of personal contact with the professors of the Yale Divinity School and enjoyed the hospitality of New Englanders. After three years he was graduated from the Theological Department of Yale University and was given one of the four hundred dollar scholarships for post- graduate work, which he devoted to philosophical studies, mainly the philosophy of religion. By means of university scholarships and public lectures he made his way without falling into debt. He had applied to the American Board of Foreign Missions for work in West Central Africa among a tribe different from that of his parents, but the large indebtedness of the Board at the time caused his appoint- ment to be deferred.

Meanwhile he made application to the American Missionary Asso-

SEWING CLASS AT PEABODY ACADEMY, NORTH CAROLINA.

ciation for work, and was sent with his wife to succeed the white missionaries, being the first Negro pastor and teachers in charge of the Troy field. For eight years he has labored in this field, and has developed with high success the graded school at Troy not only, but has also helped to strengthen Congregationalism in North Carolina. His excellent work has had the valuable aid of his wife, a native of Georgia and a graduate of Atlanta University. They have done much to create, with the co-operation of influential white people, a healthy sentiment in Troy and vicinity for social purity among his people. The educational standard of his school has been raised from a common to a normal grade, the Sunday-school and church membership have been increased three-fold and the pastoral support nearly ten-fold since he became pastor

TEACHERS' HOME AND SCHOOL, PEABODY ACADEMY, NORTH CAROLINA.

He has done much in the way of encouragement of a friendly feeling between the races and the winning of the esteem and confidence of the white people.

We question if this native African could have made a better investment of his powers had he remained in Africa. Africa is here.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.

Whittier.

ACADEMY HALL, WILLIAMSBURG, KENTUCKY.

WILLIAMSBURG ACADEMY, KENTUCKY.

BY A TEACHER.

Williamsburg Academy was founded in 1882 by the American Missionary Association. The choice of location evidenced wisdom and foresight. Though at that time twenty miles from a railroad, the academy is now within a stone's throw of the Louisville & Nashville Railroad, and rumor says that another railroad is in prospect. The site of the academy within the town is most fortunate. It occupies a commanding hill, and the view of the town from one of the academy buildings and the winding of the Cumberland River is most beautiful.

The town has had a steady growth and the railroad has introduced many changes. In Williamsburg we find ourselves quite in touch with the conveniences of modern civilization. Acres of valuable lumber, large and substantial blocks of brick and artistically-designed homes, speak of prosperity. One, however, does not need to travel far into the country to find a striking contrast to the little town of Williamsburg.

The primitive method of much of the living is truly surprising. A large family living, or rather staying, in a small, one-room cabin, without so much as a window-light, would seem an anomaly at the close of the nineteenth century in the very heart of enlightened America. But such instances, with often some slight improvements, are but the common occurrence in vast sections of mountainous country.

That the influence of missionary schools and churches in the last

WILLIAMSBURG ACADEMY TEACHERS.

nteen years has done much to change conditions is evident, but that greater changes need yet to be wrought no one can doubt who will travel but a few miles into the country. One wonders as he looks upon so-called farms, how people manage to live; and, indeed, it is doubtful whether many who read this article would live long under similar conditions. One thinks of how big a dollar must look to one who has earned it by marketing corn ten or fifteen miles, it may be, over mountainous mud roads, and that corn raised amidst difficulties that would seem insuperable. Like most other countries, however, this section is not without its advantages. If the farmer finds it difficult to raise corn or wheat on rocky mountain sides to feed his family and his stock, he may at least find some compensation by going out into his back yard or to some part of his farm, and entering a hole, find, so far as he is concerned, an inexhaustible supply of coal. If the mountain sides, with their rocks and trees, make it difficult to raise corn and wheat, their rich treasures of coal and their valuable timber, that can be floated away to great mills along the river, largely make up for this limitation. He is also largely compensated for his meagre supply of corn in the fact that he can turn his hogs loose on the mountain sides and see them grow fat on acorns, and produce the best of pork.

ASSEMBLY ROOM, WILLIAMSBURG ACADEMY.

In the midst of such a great mountainous region, dotted with cabins that are inhabited by a sturdy stock, is situated the quiet little town of Williamsburg, with its large lumber interests and with its two institutions of learning.

Toward this favored spot the thoughts of many a youth have turned, who would have his vision extended beyond the mountains

BUILDING FOR PREPARATORY PUPILS, WILLIAMSBURG ACADEMY.

that enclose his home and who would get a broader outlook upon life. To be permitted to minister to a few such lives and open up to them new visions and awaken in them new aspirations, might well be deemed a great privilege; but to be permitted to minister not simply to a few but to hundreds of such lives as Williamsburg Academy is called upon to do, may well be deemed a privilege inestimable.

With the coming of a new railroad that will render other mountain sections easily accessible, with scores and hundreds of young people, poor in purse but richly endowed with mental and physical vigor, looking for deliverance from the bondage of ignorance, there can be little doubt that Williamsburg will become a center of light and religious culture, the influence of which will transform many a rude cabin without so much as a window-light into a cleanly and comfortable home.

May we not hope that some one whom God has blessed with earthly substance will see in Williamsburg Academy a great opportunity to prepare thousands for useful Christian lives?

WHAT DO YOU, YOURSELF, THINK OF NEGRO DISFRANCHISEMENT?

What Dr. F. A. Noble Thinks.

In civil as in business affairs there is nothing so foolish as injustice and oppression; there is nothing so wise as righteousness. By the letter of the amended Constitution, by the spirit and aim of the amendments, and by all the principles of our American democracy, the Negro is in possession of the elective franchise. Men differ in their views as to whether it was good policy to confer this right upon him at the time and in the way, and especially to the extent to which it was done; but the right was conferred, and it is now his. To deprive him of this right, for no other reason than that he is a Negro, is to nullify the fundamental law of the land, discredit one of the most sacred results of Emancipation, and flaunt contempt in the face of the idea of a government of the people and by the people and for the people. To discourage the Negro from attempting to exercise the right of the ballot is to belittle him in his own estimation, put him at a serious disadvantage in the estimation of others, and by so much remand him back to the old condition of servitude from which he was rescued at such cost to the nation. Wrong done to the colored race involves the white race in the catastrophe which must follow. To withhold justice is worse than to suffer injustice. A people deprived of their rights by the

state will not long be faithful to their duties to the state. The American Missionary Association will not succeed in doing the Lord's work by ceasing to cry out against the devil's iniquity.

What Hon. Carl Shurz Thinks.

"That the suppression of the Negro franchise by direct or indirect means is in contravention of the spirit and intent of the Fifteenth Amendment to the Constitution of the United States hardly admits of doubt. The evident intent of the Constitution is that the colored people shall have the right of suffrage on an equal footing with the white people. The intent of the provisions of the State Constitutions in question, as avowed by many Southern men, is that the colored people shall not vote. However plausibly it may be demonstrated by ingenious argument that the provisions in the State Constitutions are not in conflict with the national Constitution, or that if they were their purpose could not be effectively thwarted by judicial decisions, yet it remains true that by many, if not by all, of their authors they were expressly designed to defeat the universally known and recognized intent of a provision of the national Constitution." * * *

"The only plausible reason given for that curtailment of their rights is that it is not in the interest of the Southern whites to permit the blacks to vote. I will not discuss here the moral aspect of the question whether A may deprive B of his rights if A thinks it in his own interest to do so, and the further question, whether the general admission of such a principle would not banish justice from the earth and eventually carry human society back into barbarism. I will rather discuss the question whether under existing circumstances it would really be the true interest of the Southern whites generally to disfranchise the colored people." * * *

"Negro suffrage is plausibly objected to on the ground that the great bulk of the colored population of the South are very ignorant. This is true. But the same is true of a large portion of the white population. If the suffrage is dangerous in the hands of certain voters on account of their ignorance, it is as dangerous in the hands of ignorant whites as in the hands of ignorant blacks. To remedy this two things might be done: To establish an educational test for admission to the suffrage excluding illiterates; and, secondly, to provide for systems of public instruction so as to gradually do away with illiteracy—subjecting whites and blacks alike to the same restrictions and opening to them the same opportunities." * * *

"But most significant and of evil augury is the fact that with many

of the Southern whites a well-educated colored voter is as objectionable as an ignorant one, or even more objectionable, simply on account of his color. It is, therefore, not mere dread of ignorance in the voting body that arouses the Southern whites against the colored voters. It is race antagonism, and that race antagonism presents a problem more complicated and perplexing than most others, because it is apt to be unreasoning. It creates violent impulses which refuse to be argued with."

"The race antipathy now heating the Southern mind threatens again to curtail the freedom of inquiry and discussion there—perhaps not to the same extent, but sufficiently to produce infinite mischief by preventing an open-minded consideration of one of the most important interests. * * * And here is the crucial point: *There will be a movement either in the direction of reducing the Negroes to a permanent condition of serfdom—the condition of the mere plantation hand, "alongside of the mule," practically without any rights of citizenship—or a movement in the direction of recognizing him as a citizen in the true sense of the term. One or the other will prevail.*"

"That there are in the South strenuous advocates of the establishment of some sort of semi-slavery cannot be denied. Governor Vardaman, of Mississippi, is their representative and most logical statesman. His extreme utterances are greeted by many as the bugle-blasts of a great leader. We constantly read articles in Southern newspapers and reports of public speeches made by Southern men which bear a striking resemblance to the pro-slavery arguments I remember to have heard before the Civil War, and they are brought forth with the same passionate heat and dogmatic assurance to which we were then accustomed — the same assertion of the Negro's predestination for serfdom; the same certainty that he will not work without "physical compulsion"; the same contemptuous rejection of Negro education as a thing that will only unfit him for work; the same prediction that the elevation of the Negro will be the degradation of the whites; the same angry demand that any advocacy of the Negro's rights should be put down in the South as an attack upon the safety of Southern society and as treason to the Southern cause." * * *

"Thus may it be said, without exaggeration, that by striving to keep up in the Southern States a condition of things which cannot fail to bring forth constant irritation and unrest; which threatens to burden the South with another "peculiar institution," by making the bulk of its laboring force again a clog to progressive development, and to put the South once more in a position provokingly offen-

sive to the moral sense and the enlightened spirit of the world outside, the reactionists are the worst enemies the Southern people have to fear." * * *

"A body of high-minded and enlightened Southerners may gradually succeed in convincing even many of the most prejudiced of their people that white ignorance and lawlessness are just as bad and dangerous as black ignorance and lawlessness; that black patriotism, integrity. ability, industry, usefulness, good citizenship and public spirit are just as good and as much entitled to respect and reward as capabilities and virtues of the same name among whites; that the rights of the white man under the Constitution are no more sacred than those of the black man; that neither white nor black can override the rights of the other without eventually endangering his own; and that the Negro question can finally be settled so as to stay settled only on the basis of the fundamental law of the land as it stands, by fair observance of that law and not by any tricky circumvention of it. Such a campaign for truth and justice, carried on by the high-minded and enlightened Southerners without any party spirit—rather favoring the view that whites as well as blacks should divide their votes according to their inclinations between different political parties—will promise the desired result in the same measure as it is carried on with gentle, patient and persuasive dignity, but also with that unflinching courage which is, above all things, needed to assert that most important freedom—the freedom of inquiry and discussion against traditional and deep-rooted prejudice—a courage which can be daunted neither by the hootings of the mob nor by the supercilious jeers of fashionable society, but goes steadily on doing its work with indomitable tenacity of purpose."

What the New York Evening Post Thinks.

"This analysis of existing conditions and tendencies in the South is one to which the South itself and the entire nation should give heed. Mr. Schurz clearly perceives a dangerous drift. Slavery ideas are again asserting themselves. The movement to extinguish the Negro's political rights is unconcealed. By craftily devised and inequitable laws the suffrage is taken from him. With all this go naturally the desire and purpose to keep him forever 'alongside the mule.' Negro education is looked upon with increasing hostility. Every door of hope opening into the professions is slammed in the face of black men merely because they are black. The South works itself up into hysterics over the President's spontaneous recognition of manhood under a black skin. While philanthropists and teachers are

laboring to raise the Negro to the full level of citizenship, an open and determined effort is making at the South to thrust him back into serfdom. As Mr. Shurz says, the issue is upon the country, for one tendency or the other must prevail.

"It is his view of the great urgency of the juncture which leads him to address a moving appeal to the South's best. He implores its leading men to bestir themselves to prevent the lamentable injustice which is threatened, and partly executed. By withstanding the mob; by upholding the law; by ridding themselves of the silly dread of 'social equality'; by contending for Negro education of the broadest sort; by hailing every step upward which the black man may take; by insisting upon the equality of all men before the law, they can, Mr. Schurz argues forcibly, do much to save the South and the country from the disgrace and calamity of a new slavery. To this plea every humane patriot will add his voice. Mr. Schurz's paper is also a challenge to the mind and conscience of the North. Unless they, too, respond to the cause of the Negro—which to-day is the cause of simple justice—it will languish and die."

What The Outlook Thinks.

"It must not be forgotten that the so-called race question is the only capital which a small group of Southern politicians of the old school still possess. They have no other questions or issues; they depend upon the race question for a livelihood, and they use every occasion to say the most extreme things and to set the match to all the imflammable material in the South. To these politicians several occurrences which have happened lately have been a great boon, and they are making the most of them. But there is a large, influential and growing group of Southern men, loyal to their section, equally loyal to the nation, open-minded and high-minded, who are eager to give the South a new policy, to rid it of sectionalism, to organize its spiritual, moral and intellectual forces, to develop education, and to treat great questions from a national rather than from a sectional point of view; men like Governor Aycock, of North Carolina, and Governor Montague, of Virginia. There is a whole group of educational leaders who represent the best of the Old South and the best of the New. It is the duty of wise, patriotic men in the North to co-operate with these new leaders; to strengthen their hands; to recognize and aid the best sentiment in the South, and to stimulate its activity. The Negro question can be settled by co-operation of the North with the South, by sympathy, by understanding; it can never be settled in any other way."

What Gov. Aycock, of North Carolina, Thinks.

"I am proud of my state because we have solved the Negro problem, which recently seems to have given you some trouble. We have taken him out of politics, and have thereby secured good government under any party, and laid foundations for the future development of both races. We have secured peace and rendered prosperity a certainty. I am inclined to give you our solution of this problem. It is, first, as far as possible, under the Fifteenth Amendment, to disfranchise him; after that, let him alone; quit writing about him; quit talking about him; quit making him 'the white man's burden'; let him 'tote his own skillet'; quit coddling him; let him learn that no man, no race, ever got anything worth the having that he did not himself earn; that character is the outcome of sacrifice, and worth is the result of toil; that, whatever his future may be, the present has in it for him nothing that is not the product of industry, thrift, obedience to law and uprightness; that he cannot, by resolution of council or league, accomplish anything; that he can do much by work; that violence may gratify his passions, but it cannot accomplish his ambition; that he may rarely eat of the cooking equality, but he will always find when he does that this is death in the pot. Let the white man determine that no man shall by act or thought or speech cross this line, and the race problem will be at an end."

UNDER the auspices of the John F. Slater Fund, in its "Occasional Papers" (Number 6), it appears that 41.1 per cent. of the Negroes are engaged in gainful occupations as against 30.93 of the white people of the South. It is often asserted that the Negro is an idle and worthless incumbrance upon the life of the South. If we take the Negroes of the country at large, they are more generally employed the year round than the white people of the South, including both regular and irregular employment.

ONE-SIXTH of the colored people of the South are taxpayers upon their own property. * * The race which a generation ago was rated with farms and homes as a part of the common asset now represents 13 per cent. of the ownership of all the homes and farms in the South.

According to *The Christian World*, the Negroes of the South, but a generation removed from slavery, are to day the owners of 130,000 farms, valued at $350,000,000; 150,000 homes outside the farm ownership, valued at $265,000,000, and personal property valued at $165,000,000.

Bureau of Woman's Work.

MISS D. E. EMERSON, SECRETARY.

The Woman's Home Missionary Union of Iowa has issued for its own state auxiliaries an excellent suggestive program in twelve numbers, to which we give wider circulation as a help to any women's missionary societies that may wish to adopt and adapt it to their own use:

I. Congregational Home Missionary Society.

a. Our Country: Its Problems; Its Opportunities. *b*. The Modern Frontier. *c*. The Church for the Times.

II. Iowa Home Missionary Society.

a. A Half Century of Home Missions in Iowa. *b*. Organized Hindrances to Evangelical Work. *c*. Foreign Missions at Home.

III. Iowa's Women's Home Missionary Union.

a. Its Object. *b*. Its Aim. *c*. What Each Local Society Can do to Help.

IV. American Missionary Association. The Chinese.

a. Our Oriental Brother. *b*. Work Among the Women and Girls.

V. American Missionary Association. The Negro.

a. His Future Judged by His Past. Fred Douglas, Booker T. Washington, Paul Laurence Dunbar, H. O. Lanner, W. Z. B. Du Bois. *b*. Negro Womanhood.

VI. American Missionary Association. The Indian.

a. The Old and the New Indian Life. *b*. The Reservation Systems. *c*. The Santee Agency.

VII. Easter Thank-offering. Special program to be issued later.

VIII. Congregational Education Society.

a. Mormonism of To-day. *b*. New Mexico and Its People. *c*. Our Schools and Academies.

IX. Congregational Church-Building Society.

a. The Pastor's Home a Social Center. *b*. The Meaning of a Church Building to the Community.

X. Sunday-school and Publishing Society.

a. From Sunday-school to Church. *b*. The Two-Fold Work of the Society.

XI. Alaska. *a*. Christianity at the Frozen North. *b*. Our Brothers in Hut and Camp.

XII. Our Island Missions. *a*. Cuba. *b*. Porto Rico.

A VERY delightful Exercise for Mission Bands prepared by the Woman's Organization of Mass. and R. I., is, by their permission, now ready for circulation by the American Missionary Association for the benefit of other State Unions. This "Lullaby Concert Exercise," well rendered, will touch the hearts of parents as well as children.

THE STORY OF A "PIONEER BAND."

BY MRS. G. H. CROSS.

A society of children was organized last fall in the North Church in St. Johnsbury, Vt., for the purpose of instructing the children of the church in the various branches of Christian work, especially that of missions. The members of our Pioneer Band, so named by the children themselves, are from the primary and intermediate departments of our Sunday-school, and are from seven to fifteen years of age. Three ladies have the care and management of the society, but the committees are the children themselves, and they do all the work. Each one pays the sum of five cents to become a member. Cards have been distributed, each one having one hundred pin-dots on it. Each dot represents a penny, and as often as a penny is earned a dot is pricked through with a pin, and the penny put into a box. Many of the children have earned a dollar, others less, but all have brought in something.

We have not tried to do very much mission study. The band came together several times last winter, and we had a kind of catechism, taking up the name and special work of each of our six societies. Later in the season we arranged for an evening with the Indians. The programme was given entirely by the children. Stories of Indian children, and of the home life and work at Santee were given out, read over carefully by the children, and then told in their own words. We had both solo and chorus singing, and two little girls, dressed in costume, sang an Indian lullaby, having a doll wrapped like a papoose and strapped to a board. There were recitations from Hiawatha, and one of the girls, dressed in costume, made baskets at the entrance of a tepee. We had a flag drill, in which one of the girls, representing a missionary, told of the needs of the Indians, and the children brought in and gave their card-money. We had a table of Indian work—beads, baskets, pottery, blankets, arrows, pictures, etc.—which proved most interesting. The ushers, as well as those who took part in the programme, were dressed in Indian costume, and looked and acted very wild and savage, with their war-paint and sham tomahawks. They were made to feel as much as possible the responsibility of the entertainment. Sherbert and cake were served, and all had a pleasant and profitable evening.

Now we are planning a programme in which the children shall themselves suggest ways in which the boys and girls can help in the church, the town and the school. Later we mean to have a social with supper and musical programme, then an evening with some foreign country.

The future of our churches, as well as the future success of mission work, rests with our children. If they are not acquainted with all branches of Christian work, they will not then be able to take up the work when the fathers and mothers drop out of active service.

RECEIPTS FOR NOVEMBER, 1903.

THE DANIEL HAND EDUCATIONAL FUND

For Colored People.

Income for November	$10,741.00
Previously acknowledged	1,200.00
	$11,941.00

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. means Sunday-school; C. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

CURRENT RECEIPTS.

MAINE, $367.31.

Augusta, Miss Muriel Haynes, *for Moorhead, Miss.*, 3. Belfast, First, 30; C. E., *for S. A., Dorchester Acad., McIntosh, Ga.*, 5. Calais, "A Friend," *for S. A., King's Mountain, N. C.*, 5. Castine, Jr. Soc., 67 cts. Cornish, W.M.S., 4. East Orrington, Mrs. Persis L. Smith, *for Freight on Goods to McIntosh, Ga.*, 1.20. Falmouth, First C., 9.60. Fryeburg, 3.72. Machias, W.M.S., bbl. Goods, and 3 *for Freight to Blowing Rock, N. C.* Mount Desert, Somesville C., 6.16. Portland, "Friends," *for Fisk U.*, 100. South West Harbor, Miss Mary C. Parker, *for Furniture, Dorchester Acad., McIntosh, Ga.*, 10. Vinal Haven, W.M.S., bbl. Goods, freight prepaid, *for McIntosh, Ga.* Waterville, C., 40; C. E., 15. Woodfords, Nelson Woodbury, 5; Rev. E. P. Wilson, 1, *for Smithy, Dorchester Acad., McIntosh, Ga.* Woolwich, Woman's Aid Soc., bbl. Goods, and 2 *for Freight to Blowing Rock, N. C.* Yarmouth, First Parish C., 5.

——, "Friends" from Maine, *for Greenwood, S. C.*, 1.71

MAINE WOMAN'S AID TO A. M. A., Mrs. Helen W. Davis, Treas., $116.25.

Bath, Winter St., 50. Biddeford, Second, 11.75. Bridgton, 9.25. Camden, 29. Fryeburg, 5.25. West Falmouth, 8.50; Jr. Aux., 2.50.

NEW HAMPSHIRE, $341.59.

Alstead, M. A. Currier, *for Blowing Rock, N. C.*, 5; Alstead Centre, Ladies' Circle, *for Knoxville, Tenn.*, 5. Amherst, Marguerite Circle of King's Daughters, *for S. A., Fisk U.*, 50. Claremont, 2. East Alstead, 2.63. Dover, First, 22.50. Hanover, "Cong. C. at Dartmouth College," 121.83. Keene, First, 18.88. Lancaster, C. E., *for S. A., Pleasant Hill, Tenn.*, 12.50. Marlboro, 6.06. Peterboro, Union C., 14. Plymouth, Jr. C. E., *for Thomasville, Ga.*, 2.25. Raymond, 10. Rindge, 15. Rochester, First, 29.69. Salisbury, 4.25. Webster, First, 17. Winchester, Mrs. C. F. Roper, *for Cotton Valley, Ala.*, 3.

VERMONT, $237.25.

Barnet, 30.05. Benson, 5. Burlington, Mrs. A. G. Thompson, *for Porto Rico*, 5. Chester, C., 30, to const. MRS. ELLEN M. MARSH, L. M.; "A Friend," *for Tougaloo U.*, 2. Danielson, Ladies of C. bbl. Goods, *for McIntosh, Ga.* Dorset, 15.42. Greensboro, C. E., bbl. Goods, and 50 cts. *for Freight on Goods to McIntosh, Ga.* Hartford, Mrs. H. C. Pease, *for Knoxville, Tenn.*, 5. Manchester-in-the-Mountains, L.M.S., *for S. A., Dorchester Acad., McIntosh, Ga.*, 5. Middlebury, Weybridge C., *for Freight on Goods to McIntosh, Ga.*, 2. Montpelier, Bethany C., 5. Orwell, 30.50. Rochester, 2.22. Roxbury, 8. Royalton, First, 4.10. Saxton's River, First, 8. Springfield, "A Friend," *for Tougaloo U.*, 10. Swanton, W. M. S., three boxes Goods (one of which *for King's Mountain, N. C.*, one *for Jonesboro, Tenn.*, and one *for Greenwood, S. C.*). Thetford, First, 13.21. Vergennes, C. E., 3.25. Wallingford, "Friend," *for McIntosh, Ga.*, 50 cts. Westford, Ladies Social Circle, *for Furnishing Rooms, Grand View, Tenn.*, 17. Westford, C., 10. Westminster, Mrs. J. Ranney, *for Freight on Goods to McIntosh, Ga.*, 50 cts. Weybridge, C. E., *for Furnishing Room, Grand View. Tenn.*, 25.

MASSACHUSETTS, $3,348.36—of which from Estate, $26.68.

Acton, 10. Andover, Juvenile Miss'y Soc. of West C., *for S. A., Grand View, Tenn.*, 50; H. S. Robinson, *for Piedmont Coll., Demorest, Ga.*, 25. Arlington, "Friends," bbl. Goods, *for Macon, Ga.* Ashby, 12.35. Auburndale, 10. Becket, North C., 14 (7 of which from Y. P. S. Class, *for Gregory Inst., Wilmington, N. C.*). Becket Centre, First, 5. Beverly, Dane St. S., *for S. A., Fisk U.*, 25; S. M. Dike, *for S. A., Saluda Sem., N. C.*, 50 cts.; S. of Washington St. C., *for S. A., Saluda Sem., N. C.*, 2. Blandford, First, 7.05.

Boston, Old South C., 497; Old South Aux., *for S. A., Pleasant Hill, Tenn.*, 25; C. E. in Union C., 25; Mrs. Henry H. Proctor, *for S. A., Saluda Sem., N. C.*, 5. Allston, 22.

Cambridge, Pilgrim C., 27.67. Chelmsford, Central, 30. Chelsea, Jr. Ind'l Class, *for Smithy, Dorchester Acad., McIntosh, Ga.*, 5; C. E. in First C., 1. Chesterfield, 1.73. Concord, Miss Elizabeth D. Stowell, *for S. A., Williamsburg Acad., Ky.*, 5. Dalton, Hon. W. Murray Crane, *for Smithy, Dorchester Acad., McIntosh, Ga.*, 25; Mrs. J. B. Crane, *for Sewing Material, Dorchester Acad., McIntosh, Ga.*, 20;

S., 15; C. E., 10, *for S. A., Dorchester Acad, McIntosh, Ga.* Danvers, Maple St. C., 84.56; First C., add'l, 89 cts., bal. to const. WALTER F. HUTCHINSON, L.M. Dudley, 4. Fitchburg, Reformation Festival, 12.20. Florence, S. Classes, 10; Mission Circle, 10; Miss Mary E. Dean, 2, *for S. A., Tougaloo U.* Framingham, Plymouth C., 26. East Bridgewater, Union C., 15.11. East Charlemont, "Friends," bbl. Goods, *for McIntosh, Ga.* Easthampton, First, 14.72. East Longmeadow, C. E., 5. Georgetown, First, 4. Gilbertville, 42.09. Globe Village, Evan. Free C., 24. Great Barrington, First, 27.45; Mrs. Geo. Church, 5; W.C.T.U., 5, *for Dishes for Dorchester Acad., McIntosh, Ga.* Groton, Union C., 88.26; "A Friend," 30 (10 of which *for American Highlanders*, 10 *for Indians* and 10 *for Chinese*, and to const. REV. GEO. E. TAYLOR, L.M.). Halifax, C. and C. E. Soc., 8.03. Hatfield 45.15. Haverhill, Myron A. Nichols, 25; Riverside C., 2.31; Fourth C., 2. Haydenville, 8.91. Holbrook, Winthrop, 23.95. Holyoke, Mrs. Harriet D. A. Fowler's S. Class, *for S. A., Williamsburg Acad., Ky.*, 9; Wm. Heywood, 5; E. P. Bagg, 10, *for Science Dept., Tougaloo U.*; John K. Judd, 18; Mrs. C. B. Prescott, 2; Mrs. N. S. Loomis, 1, *for S. A., Tougaloo U.* Housatonic, Mrs. Chauncey Smith, 1; Miss Mary Ramsdell, 1, *for Dishes for Dorchester Acad., McIntosh, Ga.* Hubbardston, "Two Members of Cong. C.," 7. Hyannis, Mabel Baker, *for Dom. Science Dept., Straight U.*, 1. Hyde Park, First, 25, bal. to const. JAMES S. MITCHELL, L.M.; Ora G. Perry, *for S. A., Tougaloo U.*, 15. Lawrence, Lawrence St. S., *for S. A., Fisk U.*, 50; United C., 10. Leverett, 8.62. Lowell, "The Whitney Fund," 100. Lynn, North C., 31. Marshfield, First, 7.41. Medford, Aux. of Mystic C., *for S. A., Fisk U.*, 15. Methuen, First C., *for S. A., Fisk U.*, 50. Middleboro, C., 23.70; Miss'y Soc., box Goods, *for Moorhead, Miss.* Millbury, Mrs. S. J. Berry 2. Mittineague, 7. Monson, 34.74. Newburyport, North C., 19; S., 2.15; Prospect St. C., 17.50; First S., *for S. A., Talladega Coll.*, 12. Newton, Second, 175.20. Newton Highlands, C., 90.99. Northampton, Miss J. B. Kingsley, *for Marshallville, Ga.*, 40; Miss Susan Clark, *for S. A., Tougaloo U.*, 1. Northbridge, Rockdale C., 6. North Brookfield, Union C. Miss'y Soc., 10. North Chelmsford, L. A. Soc. of Central C., *for Piedmont Coll., Demorest, Ga.*, 25; C. E. of Central C., *for Piedmont Coll., Demorest, Ga.*, 5. North Woburn, 7.20. Orange, Central C., 30.62. Palmer, L. H. Gager, *for S. A., Talladega Coll.*, 100; C., *for S. A., Fisk U.*, 50. Pittsfield, Pilgrim Mem. S., 2.74. Phillipston, C. E., 1.38. Plympton, C. E., 3.50. Reading, W.M.S., bbl. Goods, *for Blowing Rock, N. C.* Royalston, First, 2.30. Salem, South, 2.01. Scotland, 2.24. Shrewsbury, 21. Southampton, S., *for Gregory Inst., Wilmington, N. C.*, 8. South Framingham, C. E., *for Macon, Ga.*, 5. South Weymouth, Mrs. Josephine Dyer, *for S. A., Fisk U.*, 10. Springfield, Faith C., 18.69; Faith S., 4.39; Olivet C., 16.81; "A Friend," *for S. A., Tougaloo U.*, 25 cts. State Line, S., *for S. A., Dorchester Acad., McIntosh, Ga.*, 5. Taunton, Winslow C. Soc., 36.05. Uxbridge, First Evan. C., 25.60. Ward Hill, 2. Wayland, 8.23. Westboro, Prim. S., *for Thomasville, Ga.*, 3.50. Westford, 50 cts. Westhampton, Miss Cornelia Clark, *for S. A., Tougaloo U.*, 50 cts. West Medford, 17. Weston, Minnie Smith, two doz. Holders, *for Macon, Ga.* West Peabody, 5.70. West Somerville, E. P. Jewett, 20. West Springfield, Park St., 38.25. Winchester, C. Redfern, *for Marion, Ala.*, 25. Worcester, Plymouth C. 129.46, bal. to const. REV. ANDREWS BURNS CHALMERS, D. A. DONLEY, N. C. MORSE, MRS. H. O. HOUGHTON, MRS. C. A. BARTLETT and MISS H. E. LAMB, L.M's.; Ladies' Aux. of Piedmont C., *for S. A., Talladega Coll.*, 11; W. A. of Union C., *for S. A., Grand View, Tenn.*, 10; Hope C., 10; Park S., 9.62. ——, "A Friend," 3.

WOMAN'S HOME MISSIONARY ASSOCIATION OF MASSACHUSETTS AND R. I., Miss Lizzie D. White, Treas., $435.00.

W.H.M.A., *for Salaries*, 410, and *for Chinese*, 20. W.H.M.A., *for S. A., Williamsburg Acad., Ky.*, 5.

ESTATE.—Enfield, Estate of J. B. Woods, by Rev. Robert M. Woods, Trustee, 80 (Reserve Legacy, 53.32), 26.68.

RHODE ISLAND, $125.92.

Kingston, 76.31. Providence, Beneficent C., 33.59; Union C., 10.02; W.H.M.A. of Plymouth C., *for House Furnishings, Williamsburg, Ky.*, 5; Mrs. F. Tenney, *for Marion, Ala.*, 1.

CONNECTICUT, $10,874.91—of which from Estate, $10,000.00.

Bridgeport, South S., 25. Brookfield Center, Mrs. Fred. S. Curtis, *for Hillsboro, N. C.*, 2. Canaan, S., *for Thomasville, Ga.*, 7. Colchester, C. E. of First C., *for Dom. Science Dept., Straight U.*, 10. East Hartford, W.H.M.S., bbl. Goods, *for Hillsboro, N. C.* Gilead, 4.25. Glenbrook, 7.27. Greenwich, "Friends," bbl. Goods, *for King's Mt., N. C.* Hartford, Farmington Ave. C., 108.84, to const. LUCIUS BURT EDWARD and FRANK N. ALLEN, L. M's.; Park C., 31.12; Center Ch. S., 25; Warburton Chapel S., 18.10; Glenwood C., 4.03. Killingworth, 5. Middletown, First S., *for Indian M.*, 30.97. New Britain, South C., "A Friend," 50. New Haven, Dr. Chas. Ray Palmer and Daughter, *for Ioppa, Ala.*, 100; Mrs. Chas. P. Wurts, 5; "A Friend," 5, *for S. A., Dorchester Acad., McIntosh, Ga.*; Mrs. Helen Osgood, *for S. A., Marion, Ala.*, 2. Norfolk, Y. P. S., *for Ind'l Dept., Le Moyne Inst., Memphis, Tenn.*, 10. Norwichtown, First S., *for Porto Rico*, 21. Plainfield, First C., 3.60. Plainville, S., 20. Portland, C. E., *for S. A., Williamsburg Acad., Ky.*, 4. Seymour, C., 12.11; C. E., 5. Somerville, 14.55. South Norwalk, 98.16. Stafford Springs, 13.89. Stamford, C. E. of First C., *for Alaska M.*, 10. Suffield, Helping Ten Circle of King's Daughters, one and a half bbls. Goods, *for Pleasant Hill, Tenn.* Waterbury, C. F. Carpenter, *for Pleasant Hill, Tenn.*, 50; W. B. Soc. of Second C., *for Thomasville, Ga.*, 25. Windsor, First, 31.40. Windsor Locks, Mrs. Julia S. Coffin, *for S. A., Talladega Coll.*, 10. ——, "In Memory of S. P. C.," 25.

WOMAN'S CONG. HOME MISSIONARY UNION OF CONNECTICUT, Mrs. W. W. Jacobs, Treasurer, $80.62.

Bridgeport, South C. L.B.S., *for Thomasville, Ga.*, 38.62. New Canaan, W. M. S., *for Thomasville, Ga.*, 26. New Hartford, Ladies Aid Soc., *for Schp., Gregory Inst.* 8. Stonington, *for Schp., Gregory Inst., Wilmington, N. C.*, 8.

ESTATE.—Greenwich, Estate of Solomon Mead, 10,000.

NEW YORK, $506.39.

Angola, Miss A. H. Ames, 5. Binghamton, First, *for S. A. Fisk U.* 50. Brasher Falls, Mrs. Eliza A. Bell, 10. Brooklyn, South S., 25; South Cong. Chapel S., 15; Brooklyn, Mrs. Wm. Howard, 6; Wm. Howard, 3; "A Friend," 2; Miss A. Curtis, 1.15, *for Hillsboro, N. C.*; Immanuel C., 5.58; "Friends," bbl. Goods, *for King's Mountain, N. C.* Camden, "Friends," bbl. Goods, *for Hillsboro, N.C.* Canaan Four Corners, 3.77. Canandaigua, "Friends," *for King's Mountain, N. C.*, 19. Clifton Springs,

Dr. Humphrey, 1; Mrs. Humphrey, 1, *for Hillsboro, N. C.* East Bloomfield, Mrs. Eliza S. Goodwin, 4. Fishkill-on-Hudson, Miss Marion I. Hammond, bbl. Goods, Freight prepaid to *McIntosh, Ga.* Flushing, W.M.S., bbl. and box Goods, *for Williamsburg, Ky.* Fredonia, A. Y. Freeman, 1; Marion Gould, 1, *for Mission Cottage, Las Cabezas, Porto Rico.* Groton, C., 15.40. Groton City, W.M.S. and Y.P.S.C.E., bbl. Goods, *for Saluda, N. C.* Jamestown, 121.85. Mount Sinai, 12.46. Mount Vernon, First, 7.20. Moravia, First C., 17.25. New York, J. W. C., 35 (25 of which *for Furnishing Room, Talladega Coll.*, and 10 *for Piedmont Coll., Demorest, Ga.*); C.E. of Broadway Tab., *for S.A., Pleasant Hill, Tenn.*, 25; Miss L. O'Donohue, *for Orange Park, Fla.*, 8.47; Chas. P. Pierce, 3.50. Northfield, "Some Northfield Friends," *for Work among the Colored People*, 15. North Tonawanda, Miss Elizabeth H. Hazeltine, box Books, *for Williamsburg Acad., Ky.* Norwood, W.M.S., bbl. Goods, *for Wilmington, N. C.* Olean, Mr. and Mrs. Ethan Curtis, *for Hillsboro, N.C.*, 1.25. Orient, 18. Oxford, Ladies' Soc., box Goods, *for Williamsburg, Ky.* Portland, Mrs. J. H. Pecor, *for Mission Cottage, Las Cabezas, Porto Rico*, 25 cts. Port Richmond, Reformed C., 5. Schenectady, Clarence Hodges, *for Dom. Science Dept., Straight U.*, 5. Sidney, C.E., *for King's Mountain, N.C.*, 12. Syracuse, "Friends," *for Hillsboro, N.C.*, 40 cts. Warsaw, 25.86. West Winfield, Immanuel C., 14. ——, "A Friend," 10.

NEW JERSEY, $173.00.

Chester, C. E., *for Manual Training, Santee, Neb.*, 10. East Orange, Mrs. Shepard, 20; Mrs. Alfred Boote, 5; Edith Shepard, 5, *for Storrs Sch., Atlanta, Ga.*; Mrs. J. A. Hulskamper, 10; Ida Bain, 4, *for Macon, Ga.* Montclair, Miss Jennie Wells, *for Knoxville, Tenn.*, 2; Mrs. S. P. Marshall, *for Knoxville, Tenn.*, 2. Newark, Y. W. Aux. of Belleville Ave. C., *for Freight on Goods to Straight U.*, 1. Plainfield, Phillip Suffern, *for S. A., Grand View, Tenn.*, 5. Orrange, Orange Valley C., 20. Upper Montclair, Howard Bliss Mission Band, *for Indian M.*, 5.

WOMAN'S HOME MISSIONARY UNION OF THE N. J. ASS'N, Mrs. G. A. L. Merrifield, Treas., $75.00.

Montclair, W.H.M.S. of First C., *for Salary, Marshallville, Ga.*, 75.

PENNSYLVANIA, $70.50.

McKeesport, First S., 10. Mount Airy, Miss Florence McDowell, *for Moorhead, Miss.*, 2. Philadelphia, Mary Bremer, M.D., *for Dom. Science Dept., Straight U.*, 25; Chas. Savage, *for S. A., Grand View, Tenn.*, 20; Miss Helen T. Higgins, 1; Miss Brooks, 2.50, *for S. A., Saluda Sem., N. C.*

WOMAN'S MISSIONARY UNION OF PENNSYLVANIA, Mrs. David Howells, Treas., $10.00.

Meadville, W.M.S., 10.

OHIO, $211.95.

Ashtabula, First, 8.93. Berea, Fred Brown, 5. Burton, C., 5. Center Belpre, 3.70. Cleveland, "Friends," by Rev. Charles W. Carroll, 46.20; Charles W. Chesnutt, 35, to const. himself L.M. Columbus, Plymouth S., *for S. A., Grand View, Tenn.*, 3.03. Concord, Margaret Murray, *for Dom. Science Dept., Straight U.*, 10. Dover, C., *for Fisk U.*, 15. Elyria, "A Friend," *for S.A., Brewer Normal Sch., Greenwood, S.C.*, 1. Lenox, 5. Lucas, 12.73. Marysville, W.M.S., box and bbl. Goods, *for Andersonville, Ga.* Oberlin, First, 41. Ruggles, First C., 16.61. Twinsburg, W. M. S., box Goods, *for Moorhead, Miss.*, and 2 *for Freight.* West Mill Grove, 1.75.

INDIANA, $29.90.

Dunreith, Wm. Edgerton, 5. Michigan City, 17.65. Wabash, Cora Small, *for S.A., LeMoyne Inst., Memphis, Tenn.*, 3.75; Myrtle and Hazel Pike, *for S.A., LeMoyne Inst., Memphis, Tenn.*, 3.50.

ILLINOIS, $670.52.

Amboy, 20. Bondville, William H. Scott, 5. Byron, 12.50.

Chicago, University C., 44; Berhlehem, 2.50; Central Park C. E., 1.03.

Dover, S., *for S. A., Fisk U.*, 50. Elburn, 7.30. Galva, 30.87. Gridley, 8.21. Hinsdale, 22.25. Jacksonville, C., 30.60; Miss Ruby Neville, *for Moorhead, Miss.*, 15. Lockport, First, 3.43. Marseilles, 23. Moline, "Further Lights," box Goods, *for Blowing Rock, N. C.*; Oak Park, Mr. and Mrs. J. M. Baker, *for S.A., Skyland Inst., Blowing Rock, N.C.*, 20; W. M. S. of First C., bbl. Goods, *for Blowing Rock, N. C.*: Second, 8.41. Oneida, C., 10.69; S., 2.96. Paxton, 70. Princeton, 5. Seward, Second C., 13. Toulon, C., 19.03; S., 3.38. Waukegan, Jr.C.E., *for Santee, Neb.*, 6.55. Waverly, 6.65. Winnetka, W.M.S, bbl. Goods. *for Joppa, Ala.*

WOMAN'S HOME MISSIONARY UNION OF ILLINOIS, Mrs. Mary S. Booth, Treas., $229.16.

Amboy, W. M. S., 8.50. Chicago, New England, W. M. S., 15; Union Park, 16; Covenant W. S., 3.50; Auburn Park, W. M. S., 80 cts.; Porter Mem. Mizpah Soc., 2.05. DeKalb, Jr. C. E., 1.. Griggsville, C. E., *for American Higlanders*, 12.50. Kewanee, Philodermic Soc., *for Santee, Neb.*, 15. La Grange, W. M. S., 30; M. B., 1.20. McLean, W.M.S., 5. Park Ridge W.M.S., 75 cts. Peoria, First W. M.S., 6. Princeton, M.B., 2.80. Rockford, Second C., W.M.S., 2.50. Sandwich, W.M.S., 10.50; Wide Awake Club, 1.06. Seward, W.M.S., 10. Shabbona, W.M.S., 11. W.H.M.U., *for S. A., Williamsburg Acad., Ky.*, 18. Undesignated Funds, 50 (*for Salaries at Fisk U., Tenn.*, and *Blowing Rock, N.C.*).

MICHIGAN, $407.85—of which from Estate, $33.34.

Almont, C. E., 2.90; "A Friend," 1.50. Alpena, Inter. C. E., *for S. A., Tougaloo U.*, 10. Benzonia, 70. Constantine, 6.45. Detroit, F. D. Taylor, *for S. A., Brewer Normal Sch., Greenwood, S.C.*, 5; Mrs. Louis F. Carson, box Goods, *for Blowing Rock, N.C.*; Ladies' Soc. of First C., bbl. Goods, *for Greenwood, S. C.* Grand Blanc, First, 7. Flint, First, 16.02. Grand Rapids, Park C., 50. Hart, 10. Howells, Mrs. Sarah E. A. Batcheler, 2. Hudson, C. B. Stowell, *for Skyland Inst., Blowing Rock, N. C.*, 100. Three Oaks, Miss Vera P. Cobb, to const. herself L.M., 30. Wolverine, First C., 6.14.

WOMAN'S HOME MISSIONARY UNION OF MICHIGAN, Mrs. E. F. Grabill, Treas., $57.50.

Allegan, W.M.S., *for Athens, Ala.*, 5.50. Allendale, W. M. S., *for Athens, Ala*, 5. Ann Arbor, W.H.M.S., *for Athens, Ala.*, 20. Grand Rapids Smith Memorial W.M.S., *for Athens, Ala.*, 1. Kalamazoo, W. M. S., 11; Mrs. Caroline Chamberlain, *for S. A., Straight U.*, 10. Oxford, S., *for Indian M., Santee, Neb.*, 1. Ludington, Y.P.S.C.E., *for S.A., Trinity Sch., Athens, Ala.*, 4. Greenville, W. H. M. S., two bbls. Goods (val. 35), *for Talladega Coll.*

ESTATE.—Ann Arbor, Estate of Dr. C. L Ford, by Bryant Walker, Adm'r, 100 (Reserve Legacy, 66.66), 33.34.

IOWA, $698.83.

Afton, 15. Anamosa, Cass C., 6.65. Avoca, German C., 5. Bellevue, 2.50. Charles City, 27.81. Davenport, Edwards C., 26. Decorah, C. E. Soc., 5. Dubuque, C. E. of First C., 5.89. Dunlap, 14.35. Eldora, Chas. McKeen Duren, *for S. A., Grand View, Tenn.*, 25. Kingsley, S., 2.90. Montour, 15. Nashua, First, 14.45. Salem, W. M. S., bbl. Goods, *for Moorhead, Miss.* Sioux City, W. B. Manley, *for Dom. Science Dept., Straight U.*, 25. Tabor, 30.45. Traer, Mrs. W. A. Hobbs, *for S. A., Straight U.*, 1.50. Treynor, Rev. Andrew Kern, 2. Waucoma, 6.40. Waterloo, Hon. John H. Leavitt, *for S. A., Talladega Coll.*, 216; "A Friend in Iowa," by J. H. Leavitt, *for Foster Hall, Talladega, Ala.*, 200.

WOMAN'S HOME MISSIONARY UNION OF IOWA, Miss Fannie Bailey, Treas., $51.93.

Alden, W.M.S., 10. Cedar Rapids, W.M.S., *for Las Cabezas, Porto Rico*, 3. Cromwell, W. M. S., *for Beach Inst., Savannah, Ga.*, 5. Des Moines, Plymouth W. M. S., 4.07. Monticello, W. M. S., 9. Wittemberg, W. M. S., 8. Newell, W.M.S., 2.50. Sloan, W.M.S., 7. Waterloo, W.M.S., 3.36.

WISCONSIN, $207.78.

Beloit, W.H.M.S., *for S.A., Fisk U.*, 25. Burlington, S., *for Furnishing Room, Grand View, Tenn.*, 18. Clintonville, First, 13.31. Fond-du-lac, 52.39. New London, 5. Ripon, C., 54.60; Ripon Packing Co., Keg of Sweet Pickles, *for Joppa, Ala.* Roberts, S. E. Osgood, 5. Tomah, Rev. J. G. Smith, 5. West Salem, 17.48.

WOMAN'S HOME MISSIONARY UNION OF WISCONSIN, by Mrs. E. G. Smith, Treas., $12.00.

W.H.M.U., *for Meridian, Miss.*, 12.

MINNESOTA, $89.00.

Brainerd, People's C., 2.50. Minneapolis, Plymouth C., 37.50; Dr. W. P. Spring, *for Mobile, Ala.*, 5. Nashua, "A Friend," *for Tougaloo U.*, 20. St. Anthony Park, 24.

MISSOURI, $186.34.

Breckenridge, 5. Kansas City, First C. Ladies' Union, 100. Neosho, First, 30. Riverdale, 1.65. St. Joseph, Tabernacle C., 33.49. St. Louis, Fountain Park C., 8.50; Union C., 6; Immanuel C., add'l, 1.70.

KANSAS, $46.15.

Burlington, 14.75. Independence, Cottonwood St. Chapel, 1. Sabetha, 9.55.

WOMAN'S HOME MISSIONARY UNION OF KANSAS, by Mrs. J. P. Wahle, Treas., $20.85.

Topeka, First, *for Lincoln Sch., Meridian, Miss.*, 20.85.

NEBRASKA, $112.84.

Avoca, "Friend," *for Coal, for Meridian, Miss.*, 4. Blair, First C., 7.52. Crete, 38.76. Franklin, 19.42. Friend, First, 8.15. Harvard, First, 7.49. Kramer, German C., 10. Nehawka, B. Wolph, 5. Wahoo, 12.50.

ALASKA, $20.00.

Wales, Cape Prince of Wales S., 20.

NORTH DAKOTA, $7.00.

WOMAN'S HOME MISSIONARY UNION OF NO. DAKOTA, Mrs. J. M. Fisher, Treas., $7.00.

Oberon, W.M.U., 7.

SOUTH DAKOTA, $37.21.

Academy, 10. Parkston, "Parkston Circuit," 15. Springfield, 9.21. Tyndall, German C., 3.

UTAH, $29.00.

Salt Lake City, Mrs. R. G. McNeice, *for S. A., Talladega Coll.*, 25; W.M.S. of Phillips C., *for Current Expenses, Williamsburg, Ky.*, 4.

COLORADO, $101.36.

Central City, Mrs. Mary Coon Moody, *for Current Expenses, Williamsburg, Ky.*, 2. Greeley, First, 54.36. Montrose, C., 16.90; S., 2.30; C. E., 80 cts.

WOMAN'S HOME MISSIONARY UNION OF COLORADO, by Miss Isabel M. Strong, Treas., $25.00.

W.H.M.U., *for Current Expenses, Williamsburg, Ky.*, 25.

CALIFORNIA, $419.83.

Pasadena, First C., 17.08. Redlands, Miss Rebecca H. Smiley, 10. San Francisco, Receipts of the California Chinese Mission (see items below), 315.05. ——, "A Friend" in California, 20.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA, by Mrs. J. M. Haven, Treas., $57.70

W. H. M. U., *for Salary, Grand View, Tenn.*, 57.70.

OREGON, $27.38.

WOMAN'S HOME MISSIONARY UNION OF OREGON, Mrs. C. F. Clapp, Treas., $27.38.

Ashland, C. E., *for Freedmen*, 8. Wilsonville, C. E., *for American Highlanders*, 1. Portland, First C. E., *for American Highlanders*, 8.65. W.H.M.U. of Oregon, 9.73.

WASHINGTON, $2.00.

Bellevue, Rev. H. W. Mercer, 2.

DISTRICT OF COLUMBIA, $37.02.

Washington, Mt. Pleasant C., 36.02; Miss Eva Simontors, 50 cts; Miss Sue Higgins, 50 cts., *for S. A., Saluda Sem., N. C.*

MARYLAND, $10.00.

Baltimore, Miss Kate Dix, *for Moorhead, Miss.*, 10.

KENTUCKY, $717.00.

Danville, Jno. S. Van Winkle, *for Current Expenses, Williamsburg, Ky.*, 25. Lexington, Curry, Tunis and Norwood, 10; Lexington Roller Mills Co., 10, *for New Sch. Bldg., Williamsburg, Ky.* Louisville, Hon. R. D. Hill, 300; Grinsted & Tinsley, 25; Louisville Tin and Stove Co., 10; Dillard, Bennett & Co., by John Bennett, Admr., 10; Carter Dry Goods Co., 10; Swan, Abrams & Co., 10; Cabell, Basye & Co., 10; M. H. Thatcher, 7.50; Mendel, Winstock & Co., 5; Johanboeke Bros. & Co., 5, *for New Sch. Bldg., Williamsburg, Ky.*; Miss Carrie E. Alexander, *for New Roof at Cotton Valley Sch., Ala.*, 10; F. F. Gilmore, *for S. A., Williamsburg Acad., Ky.*, 3.50. Newport, York St. C., *for Atlanta Theo. Sem.*, 13. Pine Knot, T. J. Trammell, *for Nem Sch. Bldg., Williamsburg, Ky.*, 1. Williamsburg, L. D. Denham, 100; Mrs. E. Belle Perkins, 50; Crockett Perkins, 50; Nelson Bros., 25; W. F. Watkins, 25, *for New Bldg., Williamsburg, Ky.*; Rev. S. B. Groves, *for Current Expenses, Williamsburg Acad.*, 2.

NORTH CAROLINA, $18.16.

Hillsboro, Miss B. C. Bechan, 5; Miss Julia H. Curtis, 5, *for Hillsboro Sch.* Saluda, "A Friend," *for Saluda Sem., N. C.*, 1. Troy, "Friends," *for Repairs on House*, 7.16.

SOUTH CAROLINA, $3.50.

Charleston, Mrs. W. B. Ravenel, *for S. A., Saluda Sem., N. C.*, 1.50. Greenville, 2.

TENNESSEE, $76.50.

Crossville, Two Church Members, 4.50; Day's School House, 1. Goodlettsville, C., *for S. A., Fisk U.*, 5. Knoxville, Miss Ida F. Hubbard, *for Slater Training Sch.*, 8.50. Memphis, D. W. Washington, *for Phys. and Chem. Laboratory, Memphis, Tenn.*, 40; Le Moyne Alumni, *for New Walks, Le Moyne Inst., Memphis, Tenn.*, 12. Pleasant Hill, Rev. G. R. Post, *for Pleasant Hill, Tenn.*, 50 cts. Pomona, 5.

GEORGIA, $10.50.

Atlanta, H. Edgar Fay, *for Piedmont Coll., Demorest, Ga.*, 5. Macon, Alma C. Childs, *for S. A., Ballard Sch., Macon, Ga.*, 5. Woodville, Rev. J. H. H. Sengstacke, 50 cts.

ALABAMA, $25.00.

Beloit, C. B. Curtis, *for King's Mountain, N. C.*, 10. Mobile, "A Friend," box Triscuit and Shredded Wheat, *for Emerson Inst.* Talladega, Powe Hardware Co., *for Bldg. Fund, Talladega Coll.*, 15.

LOUISIANA, $21.95.

Hammond, S., 1.95. New Orleans, "A Friend," *for Dom. Science Dept., Straight U.*, 20.

FLORIDA, $1.15.

Tampa, John Dean, 1.15.

TEXAS, $4.00.

San Antonio, Miss Mable E. Briggs, *for S. A., Tougaloo U.*, 4.

GERMANY, $2.50.

Leipsic, B. F. Kimbrough, Jr., *for Agl. Dept., Tougaloo U.*, 2.50.

TUITION, $6,108.07.

Cappahosic, Va., 66.50. Williamsburg, Ky., 118.27. Beaufort, N. C., 25.95. Blowing Rock, N. C., 36.94. Enfield, N. C., 28.50. Hillsboro, N. C., 29.15. King's Mountain, N. C., 33. Saluda, N. C., 45.75. Troy, N. C., 1.30. Charleston, S. C., 319.15. Greenwood, S. C., 98.94. Big Creek Gap, Tenn., 25.61; Public Fund, 75. Grand View, Tenn., 60.50. Jonesboro, Tenn., 1.50; Public Fund, 40. Knoxville, Tenn., 82.70. Memphis, Tenn., 668.50. Nashville, Tenn., 1,292.06. Pleasant Hill, Tenn., 115.50. Albany, Ga., 142.50. Andersonville, Ga., 2.55. Atlanta, Ga., 213.80. Demorest, Ga., 190.36. Macon, Ga., 534.86. McIntosh, Ga., 15.38. Marshallville, Ga., 50. Savannah, Ga., 188.10. Thomasville, Ga., 125.73. Cotton Valley, Ala., 6.70. Joppa, Ala., 24.02; Public Fund, 46.45. Marion, Ala., 80.50. Mobile, Ala., 191.15. Talladega, Ala., 13.50. Meridian, Miss., 72.75. Moorhead, Miss., 50. Tougaloo, Miss., 397.50. New Orleans, La., 440.40. Orange Park, Fla., 63.50. Austin, Tex., 64.25. Santurce, Porto Rico. 29.25.

SUMMARY FOR NOVEMBER, 1903.

Donations	$10,217.43
Estates	10,060.02
	$20,277.45
Tuition	6,108.07
Total	$26.385.52

SUMMARY.

From Oct. 1st, 1903, to Nov. 30th, 1903.

Donations	$21,111.23
Estates	14,275.56
	$35,386.79
Tuition	7,120.82
Total	$42,507.61

FOR THE AMERICAN MISSIONARY.

Subscriptions for November	$14.60
Previously acknowledged	20.50
	$35.10

ENDOWMENT FUNDS.

South Hadley, Mass., Julius W. Brown, The Brown Fund for Colored People. $25.00
Pembroke, N. H., The Mary W. Thompson Fund, for the Education of the Colored People, by Geo. P. Thompson, 500.00

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, from Oct. 15th to Nov. 12th, 1903, William Johnstone Treas., $315.05.

FROM LOCAL MISSIONS, $104.05:

Berkeley, Chinese M.O., 4. Fresno, Chinese M.O., 50 cts. Los Angeles, Chinese M.O., 2.70; First Japanese M. O. Day Sch., 8; Evening Sch., 10. Los Angeles, Bethlehem, Japanese M. O., 20. Marysville, Chinese Monthlies, 2. Oakland, Chinese Monthlies, 3. Oroville, Chinese Monthlies, 3.50. Pasadena, Chinese Monthlies, 1.60. Riverside, Chinese Monthlies, 2.15. Sacramento, Chinese Monthlies, 5. San Bernardino, Chinese Monthlies, 3. San Diego, Chinese Monthlies, 4.85. San Francisco, Central, Chinese Monthlies, 9. West, Chinese Monthlies, 6; Central, Japanese Monthlies, 14. Santa Barbara, Chinese M.O., 3. Santa Cruz, Chinese Monthlies, 1.75.

FROM CHURCHES, $93.00;

Lockport, Cal., C., 5. Berkeley, Cal., South C., Ann'y Pledges, 4.25; North C., Ann'y Pledges, 6.75. Los Angeles, First, Japanese Ann'y Pledges, 6. Marysville, 12.50. Oakland, First Cong. S. S., bal., 4.80. Oroville, Ann'y Pledges, 3.75. Riverside, Ann'y Pledges, 2. San Francisco, Bethany C., Ann'y Pledges, 5.75; Central. Annual Members, 10. Santa Barbara, 2. Fresno, Ann'y Pledges, 7. Fitchburg, Cong. C., 5. Saratoga, Cal., Cong. C., 11.60; S., 1.60; C. E., 4; Jr. and Intermediate C. E., 1.

INDIVIDUAL GIFTS, $52.00:

W. E. Hazeltine, 25. Mrs. Mary B. Knight, add'l, 25. Marlboro, Mass., Chinese S. S., 2.

WOMAN'S HOME MISS'Y UNION OF CALIFORNIA, $66.00:

W. H. M. U., 66.

H. W. HUBBARD, Treasurer,
Congregational Rooms,
Fourth Ave. and Twenty-second St.,
New York, N. Y.